القواعد الأربعة

لشيخ الاسلام المجدد محمد بن عبد الوهاب

Four Foundations of SHIRK

Original book by
Shaikhul-Islam Muhammad ibn Abdul-Wahhab
(d.1206 AH)

Explanation by
Shaikh Salih ibn Fawzan ibn Abdullah al-Fawzan
Member of the Permanent Committee of Major Scholars

Translated by Shawana A. Aziz

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شرح القواعد الأربعة
لشيخ صالح بن فوزان الفوزان

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FOREWORD

by Shaikh Salih ibn Fawzan ibn Abdullah al-Fawzan

Bismillah ar-Rahman ar-Raheem

All praise is due to Allah, and may the peace and blessings of Allah be upon our Prophet Muhammad, his family and his companions.

This is an explanation of, 'al-Qawaaid al-'Arba'a' written by Shaikhul-Islam, al-Mujaddid (the reviver), Muhammad ibn Abdul Wahhab (rahimahullah).

As I couldn't find any explanation for this treatise, I decided to write one myself, in accordance with my capability and ability. May Allah forgive my shortcomings.

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TEXT OF THE BOOK

by Shaikhul-Islam, al-Mujaddid,
Muhammad ibn Abdul-Wahhab
(rahimahullah)

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Bismillah ar-Rahman ar-Raheem

I ask Allah, the Most Merciful, Lord of the Great Throne to take care of (protect) you in this world and the Hereafter, and to make you blessed wherever you be, and to make you amongst those who are grateful when provided, those who are patient when tested and those who repent when they fall into sin - for, these are the three signs of happiness.

Know, may Allah guide you to His obedience, that Haneefiyah is the religion of Ibraheem; that you worship Allah making the religion purely for Him. Allah says, “I (Allah) created not the Jinn and humans except that they should worship Me (Alone).” [Soorah adh-Dhariyaat (51): 56]

So, if you have acknowledged that Allah has created you for His worship then know that the worship is not called worship unless it is accompanied by Tawheed, just like Salaat cannot be called Salaat except with purification.

If you recognize that when Shirk enters worship, it corrupts the worship, destroys all actions, and the doer is doomed to eternal fire, then you will (also) realize what is the most important matter for you (to learn).

It is to learn this issue (i.e., Tawheed and Shirk) so that Allah purifies you from this snare of Shirk. "Verily, Allah forgives not Shirk (i.e., associating partners with Him in worship), but He forgives except that (anything else) to whom He pleases." [Soorah an-Nisa (4): 48]

Knowing Shirk comprises of knowing four principles that Allah has mentioned in His Book;

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The First Foundation

The disbelievers, whom the Messenger fought, affirmed that Allah is the Creator and Disposer of all affairs, yet their affirmation did not enter them into Islam and the proof of that is the Saying of Allah, “Say, 'Who provides for you from the sky and from the earth? Or who owns your hearing and sight? And Who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?’ They will say, 'Allah.'” [Soorah Yunus (10): 31]

The Second Foundation

They (the Arab pagans) said, “We do not call upon them and turn towards them except to seek nearness and intercession (with Allah).”

The proof of (the fact that they sought) nearness with Allah is, “Those who take awliya besides Him (say), 'We worship them only that they may bring us near to Allah.' Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.” [Soorah az-Zumar (39): 3]

Shafa'ah (intercession) is of two kinds,

(i) The Forbidden Shafa'ah and

(ii) The Affirmed Shafa'ah.

The forbidden Shafa'ah is the one that is sought from other than Allah concerning a matter which only Allah is able to do and the proof is the Saying of Allah, “O you who believe, Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Dhalimoon (wrongdoers, etc.)” [Soorah al-Baqarah (2): 254]

The affirmed Shafa'ah is that which is sought from Allah, and the intercessor is honored with the intercession and the one on behalf of whom the intercession is sought is someone whose deeds and speech are pleasing to Allah, (all of these conditions should be fulfilled) after Allah has given the Permission for intercession as Allah says, “Who is he that can intercede with Him except with His Permission?...” [Soorah al-Baqarah (2): 255]

The Third Foundation

Allah's Messenger came to a people who differed in their object of worship; some worshiped the Angels while others worshiped the Prophets and pious, also there were those who worshiped stones and trees and some worshiped the sun and the moon, but the Prophet did not differentiate between them. The proof is the Saying of Allah, "Fight them until there is no more Fitnah (i.e., Shirk) until the religion (worship) will all be for Allah Alone." [Soorah al-Anfal (8): 39]

The proof of the sun and the moon is, “From among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon…” [Soorah Fussilat (41): 37]

The proof of the Angels is the Saying of Allah, “Nor would he order you to take Angels and Prophets for lords (god). Would he order you to disbelieve after you have submitted to Allah's Will?” [Soorah aali-Imran (3): 80]

The proof of the Prophets is the Saying of Allah, "When Allah will say (on the Day of Resurrection), 'O Eesa (Jesus), son of Maryam (Mary)! Did you say unto men, 'Worship me and my mother as two gods besides Allah?' He will say, 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.'" [Soorah al-Maidah (5): 116]

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The proof of the Saliheen (righteous) is the saying of Allah, “Those whom they call upon desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment.” [Soorah al-Isra (17): 57]

The proof of stones and trees is the Saying of Allah, “Have you considered al-Laat and al-Uzza. And Manaat, and the other third?” [Soorah an-Najm (53): 19-20]

The hadeeth of Abu Waaqid al-Laythee who said, 'We departed with the Prophet ﷺ to Hunain and we had recently left Kufr. The mushrikeen used to have a tree which they used to devote themselves to and hang their weapons upon, they used to call it, 'Dhaat Anwaat.' We passed by a tree and said, 'O Messenger of Allah, appoint for us a Dhaat Anwat like they have a Dhaat Anwat.' He said, 'Allahu Akbar, Allahu Akbar! By the One is whose Hand is my soul, these are the ways. The like of what you have said is like what Bani Israeel said to Moosa, 'Make for us a god as they have gods.' He said, 'Verily, you are an ignorant people.' [Soorah al-A'raaf (7): 138] [at-Tirmidhee]

The Fourth Foundation

The mushrikeen (those who commit shirk) of our time are worse in Shirk than the previous generations because the former generations committed Shirk during times of ease but they would become sincere during difficult times unlike the mushrikeen of today, whose Shirk is continuous at times of ease and hardship. Proof is the Saying of Allah, “When they embark on a ship they invoke Allah making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.” [Soorah al-Ankaboot (29): 65]

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EXPLANATION OF THE BOOK

by Shaikh Salih ibn Fawzan ibn Abdullah al-Fawzan (hafidhahullah)

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> I ask Allah, the Most Merciful, Lord of the Great Throne to take care of (protect) you in this world and the Hereafter, and to make you blessed wherever you be, and to make you amongst those who are grateful when provided, those who are patient when tested and those who repent when they fall into sin - for, these are the three signs of happiness.

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

This treatise, 'al-Qawaaid al-'Arba'a' (The Four Foundations) authored by Shaikhul-Islam Muhammad ibn Abdul Wahhab (rahimahullah) is an independent book, but it can be (studied as) a continuation of the book, 'Thalathatul-Usool' (The Three Principles by Shaikhul-Islam Muhammad ibn Abdul-Wahhab) because it is necessary for the students to understand (the subjects explained in) it.

'Qawaaid' (principles) is the plural of, 'Qa'ida' (principle). Principle is the foundation from which branch off numerous issues.

The primary subject of the four foundations mentioned by the Shaikh is the understanding of Tawheed and Shirk.

So, what is the foundation of Tawheed and what is the

principle of Shirk? Many people are confused in these two issues; they have been misguided concerning the meaning of Tawheed and Shirk - each one explaining it according to his desires.

It is obligatory to return to the Book and the Sunnah in order to learn these principles so that our principles are correct, sound and deduced from the Book of Allah and the Sunnah of His Messenger ﷺ especially these two great issues; Tawheed and Shirk.

Shaikh (Muhammad ibn Abdul-Wahhab) has not mentioned these principles from himself or from his thinking - as is the way of many misguided people. The Shaikh has deduced these principles from the Book of Allah and the Sunnah of the Messenger ﷺ and his ﷺ seerah (biography).

If you understand these principles, then it will become easy for you to understand Tawheed with which Allah sent His Messengers and revealed His Books and (it will also become easy for you to) know Shirk - from which Allah has warned against, and explained its dangers and harms in this world and the Hereafter.

This (i.e., Aqeedah) is an important issue. It is more obligatory for you (to learn and understand Aqeedah) than knowing the rulings of prayer, charity, other acts of worship and other issues of the religion because this is the foremost and fundamental issue, since Salaat, Zakaat, Hajj and other acts of worship are not correct if they are not based upon the foundation of the correct Aqeedah (beliefs) which is pure Tawheed of Allah.

Shaikh (Muhammad ibn Abdul-Wahhab) has preceded these four principles with a great foreword which contains supplication for the student of knowledge and caution for what he is about to discuss.

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The Shaikh (Muhammad ibn Abdul-Wahhab) wrote, "I ask Allah, the Most Merciful, Lord of the great Throne to take care of (protect) you in this world and the Hereafter,"

This is a great introduction; it contains supplication by the shaikh for every student of knowledge who is studying Aqeedah (faith) intending by it to reach the truth, and to avoid misguidance and Shirk. One needs Allah to take care of him in this world and the Hereafter. (Because) if Allah takes care of him, it is impossible for misguidance to reach him, neither in his religion nor in his worldly affairs.

Allah says, "Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Taghut [false deities and false leaders, etc.], they bring them out from light into darkness." [Soorah al-Baqarah (2): 257]

So, when Allah takes care of you, He will take you out of darkness – the darkness of Shirk, Kufr, doubts and heresy – into light; the light of Eeman (faith), beneficial knowledge, and righteous deeds, "That is because Allah is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (lord, master, helper, protector, etc.)." [Soorah Muhammad (47): 11]

So when Allah takes care of you with His Support and His Guidance in this world and the Hereafter, then you will achieve happiness after which there will be no misery ever.

In this world, Allah will take care of you by guiding you to the correct Manhaj (path).

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In the Hereafter, he will take care of you by entering you into His Paradise for eternity, where there is no fear, sickness, misery, old age or calamities. This is the Support of Allah for His believing slave in this world and the Hereafter.

Shaikh (Muhammad ibn Abdul-Wahhab) wrote, “(I ask Allah) to bless you wherever you are.”

When Allah blesses you wherever you are, this is the greatest achievement, (because) Allah blesses your life, your provision, your knowledge, your work and your offspring. Wherever you go, the blessings accompany you. This is a great Favor from Allah.

Shaikh (Muhammad ibn Abdul-Wahhab) wrote, '(I ask Allah) to make you amongst those who are grateful when provided.'

(The Shaikh supplicates to Allah for making the student His grateful slave) as opposed to the (one, who is) ungrateful and proud when given because many people commit Kufr (i.e., Kufr of ungratefulness), and deny the bounties that are given to them. They squander the bounties (given to them) in disobedience to Allah and so, the bounties become a cause of their misery.

As for the one, who is grateful, Allah increases his bounties, “(Remember) when your Lord proclaimed, "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe.” [Soorah Ibraheem (14): 7]

(thus) Allah increases His bounties and Favors for those who are grateful. So, if you wish for more bounties, then you should

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thank Allah and if you wish for a decrease in you bounties, then commit Kufr (i.e., Kufr of ungratefulness).

Shaikh (Muhammad ibn Abdul-Wahhab) wrote, "(I ask Allah to make you amongst) those who are patient when tested."

Allah tests His slaves; He tests them with hardships, calamities, enemies, disbelievers and hypocrites, (and at such times, the slaves) need patience, optimism (i.e., not giving up hope in Allah) and not despairing from the Mercy of Allah. They need steadfastness in their religion; not wavering and not giving into afflictions. They should keep steadfast upon their religion and be patient upon the hardships they face along the course of calamities.

This is contrary to the one who, when tested becomes sad, angry and despairs from the Mercy of Allah, and so, he is made to face more tests and trials. The Messenger of Allah ﷺ said, "Verily, when Allah loves a people, He tests them. So whoever is pleased then he has Pleasure (of Allah), and whoever is displeased has His displeasure." [At-Tirmidhee], "The greatest of the people to be tested are the Prophet, then those most like them, then those most like them." [At-Tirmidhee]

The Messengers were tested, the siddiqun (truthful) were tested, the martyrs were tested and the believing slaves of Allah were tested but they were all patient except the hypocrites, Allah says about them, "Among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief).

(thus), He looses both this world and the Hereafter. That is the evident loss." [Soorah al-Hajj (22): 11]

So, the world is not always comfort, luxury, enjoyment, pleasure and success. Allah alternates these things among the slaves. The Sahabah were the best of the Ummah, so what trials and tests did they face?

Allah says, "If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you." [Soorah aal-Imran (3): 140]

So, the slave should calm down (knowing) that trials are not for him alone; even the awliya (righteous slaves) of Allah were afflicted. One should therefore, keep patient and wait for relief from Allah. And the (good) result is for those who fear Allah.

The Shaikh (Muhammad ibn Abdul-Wahhab) wrote, "(I ask Allah to make you amongst) those who repent when they fall into sin."

One who commits sins and does not seek forgiveness but persists in sinning, is a miserable person – and Allah's Refuge is sought – but as for the believing slave, whenever he falls into sin, he hastens to make repentance, (Allah says,) "Those who, when they have committed Fahishah (illegal sexual activity, etc.,) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know." [Soorah aali-Imran (3): 135]

"Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to

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whom Allah will forgive and Allah is Ever All-Knower, All-Wise." [Soorah an-Nisaa (4): 17]

"and repent soon afterwards." means whenever they fall into sin, they repent. No one is free from sins but all praise is for Allah, Who has opened the door to repentance. So, it is required from the slave that whenever he sins, he should hasten to repent. But if he does not repent and does not seek forgiveness then this is a sign of misery; such a person might despair from the Mercy of Allah and the Shaytan might come to him and say, 'There is no forgiveness for you.'

These three issues are the core of happiness;

(a) when he is given, he is grateful,

(b) when he is tested, he is patient and,

(c) if he falls into sin, he seeks forgiveness.

Whosoever is given all these three characteristics, he has achieved happiness and whosoever is deprived of these three matters or any of them – then he is miserable.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> Know, may Allah guide you to His obedience, that Haneefiyah is the religion of Ibraheem; that you worship Allah making the religion purely for Him. Allah says, "I (Allah) created not the Jinn and humans except that they should worship Me (Alone)." [Soorah adh-Dhariyaat (51): 56]

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

"Know, may Allah guide you," this is a supplication from Shaikh (Muhammad ibn Abdul Wahhab rahimahullah), and it is required from the teacher to supplicate for the student in such a way.

"His obedience" means compliance with His Commands and refraining from His Prohibitions.

"(Know) that Haneefiyah is the religion of Ibraheem;"
Allah commanded our Prophet to follow the religion of Ibraheem عليه السلام, He said, "We have inspired you (O Muhammad ﷺ saying), "Follow the religion of Ibraheem Hanifa and he was not of the Mushrikoon (polytheist, idolaters, disbelievers, etc.)." [Soorah an-Nahl (16): 123]

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Haneefiyah is the religion of Haneef, and Ibraheem ﷺ is the Haneef.

Haneef is the one who accepts Allah and rejects everyone else. He accepts Allah with his heart, deeds, intentions and goals – all of it for Allah alone.

Allah has ordered us to follow the religion of Ibraheem (in His Saying), "Strive hard in Allah's Cause as you ought to strive. He has chosen you and has not laid upon you in religion any hardship. It is the religion of your father, Ibraheem." [Soorah al-Hajj (22): 78]

The religion of Allah is to worship Allah making the religion purely for Him, and this is Haneefiyyah. (therefore,) the Shaikh did not say (that the meaning of Haneefiyah is to), "worship Allah," rather He said, "making the religion sincerely for Him" which means refraining from Shirk, because if worship is corrupted with Shirk, then the worship is nullified.

So, there is no worship unless it is free from major and minor Shirk as Allah, the Exalted, said, "They were commanded not, but that they should worship Allah, and worship none but Him Alone…" [Soorah al-Bayyinah (98): 5]

Allah has commanded all the creation with this kind worship (i.e., worship free from shirk) as He says, "I did not create the Jinn and mankind except that they should worship Me (Alone)." [Soorah adh-Dhariyat (51): 56] The meaning of, 'worship Me' (in this verse) is 'to single Me out in worship.'

The wisdom behind creating the creation is that they worship Allah making the religion purely for Him, (but) from

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them are those who fulfill (the wisdom) and there are those who do not fulfill (the wisdom) – yet, the wisdom behind their creation is this.

So, he who worships other than Allah opposes the wisdom behind his creation, and (by this) he opposes the Command and Legislation (of Allah).

Ibraheem عليه السلام is the father of all the Messengers who were sent after him, so all of them are from his offspring and therefore, Allah said, “We bestowed on him (i.e., Ibraheem), Ishaque and Yaqoob, and ordained among his offspring Prophet-hood and the Book (i.e. Tawrah, Injeel, Qur'aan), and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous.” [Soorah al-Ankabut (29): 27]

So all of them are from Bani Israel, the offspring of Ibraheem عليه السلام - except Muhammad ﷺ because he is from the progeny of Isma'eel عليه السلام. So all the Prophets are the children of Ibraheem عليه السلام as an honor for him.

Allah has (also) made Ibraheem عليه السلام an Imam for the people, meaning an example, “He said (to him), 'Verily, I am going to make you an Imam for mankind.” [Soorah al-Baqarah (2): 124] i.e., an example, “Verily, Ibraheem was an Ummah.” [Soorah an-Nahl (16): 120] meaning an example to be followed.

Allah has commanded all the creation with it (i.e., to worship Allah alone) as He said, “Verily, I did not create Jinn and mankind except to worship Me (Alone).” [Soorah adh-Dhariyaat (51): 56]

So, Ibraheem called the people to the worship of Allah (Alone) as did all the other Prophets. All the Prophets called to

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worshiping Allah and to abandoning the worship of others, as Allah said, “Verily, We have sent among every Ummah, a Messenger (proclaiming), 'Worship Allah (Alone), and avoid Taghoot (all false deities).” [Soorah an-Nahl (16): 36]

As for the laws (Sharee'ah); i.e., the Commandment and the Prohibitions, the Halaal and the Haraam, these differed from nation to nation according to the requirements (of the people of that nation).

Allah legislated a Sharee'ah (a set of laws), then abrogated it with another Sharee'ah until there arrived the Sharee'ah of Islam, and with it all the previous Sharaa'eh (pl. of Sharee'ah) were abrogated and only this Sharee'ah (of Islam) remained to be followed until the establishment of the Day of Judgement.

But the basis of all the religions of the Prophet was Tawheed; (this foundation) was never abrogated and will never be abrogated. Their religion is one and it is Islam – meaning sincerity to Allah through (practicing) Tawheed.

(So) their laws differed but Tawheed and Aqeedah (have been the same) - since Adam عليه السلام until the last Prophet – all of them called to the Tawheed of Allah and His worship.

Worship of Allah means following the Sharee'ah of Allah at all times, and if one Sharee'ah is abrogated, it becomes obligatory to follow the abrogating Sharee'ah – this is worship. Acting upon the abrogated Sharee'ah is not worshiping Allah.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> So, if you have acknowledged that Allah has created you for His worship then know that the worship is not called worship unless it is accompanied by Tawheed, just like Salaat cannot be called Salaat except with purification.

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

"So, if you have acknowledged that Allah has created you for His worship." meaning from this verse, "Verily, I did not create Jinn and mankind except to worship Me (Alone)." [Soorah ad-Dhariyaat (51): 56]

You being from amongst mankind are included in this verse, and you know (from this verse) that Allah did not create you for amusement, nor for mere eating and drinking, roaming and joking.

Allah created you for His worship and He subjected all the things to assist you in His worship because neither can you live, nor can you worship Allah except with these things. Allah has subjected these things to you so that you worship Him, not so that you become

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pleased with them, get comfortable and rejoice, lead a self-indulged, immoral life and commit sins, eating and drinking whatever pleases you. Such (life) is for animals.

As for humans, Allah has created them for a very great purpose and wisdom. Allah says, “Verily, I did not create Jinn and mankind except to worship Me (Alone). I seek not any provision from them nor do I ask that they should feed Me.” [Soorah adh-Dhariyaat (51): 56]

Allah did not create you so that you earn for Him, and not so that you gather wealth for Him as do the children of Adam; i.e., they hire employees to gather profits for them.

Allah is not in need of this, and Allah is in no need of the creation, and therefore, He said, “I seek not any provision from them nor do I ask that they should feed Me.” [Soorah adh-Dhariyaat (51): 56]

Allah, the Exalted, feeds (His creation) and does need to be fed, He is in no need of provision, and He is in no need of anything and is in no need of your worship.

If you were to disbelieve in Him, you would not have decreased anything from the dominion of Allah. Rather, you are in need of Him and in need of the worship.

It is from His mercy that He has commanded you to worship Him for your own benefit because if you worship Him, He will honor you with recompense and reward. So, worship is a cause of Allah honoring you in this world and the Hereafter. So, who is the one who benefits from the worship? The beneficiary is the worshiper himself, whereas Allah is in no need of His creation.

If you know that Allah created you for His worship, (then know that) worship is not correct and pleasing to Allah unless it satisfies two conditions. If either of the conditions is not fulfilled, the worship is nullified.

First condition: (the worship should be performed) solely for Allah's Sake without Shirk. If Shirk was to make way into the worship, then it is nullified just like purification which is nullified by impurity. Similarly, if you worship Allah, and then commit Shirk, your worship is nullified.

Second condition: Following the Messenger. Any act that was not taught by the Messenger is false and rejected because it is an innovation. The Prophet ﷺ said, "Whosoever performs an act which we have not commanded, it is rejected." [Saheeh Muslim] and in another narration, "Whosoever introduces in this affair of ours that which is not from it, will have it rejected." [Agreed upon]

So, the worship has to conform to what the Messenger came with, and not people's desires, intentions and aims.

If there is no proof from the Shree'ah for the act, then it is an innovation. It does not benefit the doer. Rather it harms him because it is a sin even if one thinks that it will take him closer to Allah.

So, it is necessary for the worship to conform to these two conditions;

(i) Ikhlas (sincerity in worshiping Allah) and

(ii) following the Messenger.

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(These two conditions have to be fulfilled) so that the worship is correct and beneficial to the doer, because if it includes Shirk, the worship is nullified and if it is an innovation that has no proof from the Sharee'ah, then too it is nullified.

Without these two conditions, worship is of no benefit because it is against what Allah has legislated. Allah does not accept any act except what He has legislated in His Book upon the tongue of His Messenger ﷺ.

So, there is no one from amongst the creation who is obliged to be followed except the Messenger. Everybody other than the Prophet is to be followed and obeyed only if he is following the Messenger.

If he opposes the Messenger, then there is no obedience to him. Allah says, "Obey Allah and obey the Messenger; and those of you who are in authority." [Soorah an-Nisa (4): 59]

"those who are in authority" (mentioned in this verse) are the rulers and scholars. If they follow Allah, then it is required to obey them. However, if they oppose the Command of Allah, then there is no obedience to them in that issue because there is no one who is to be followed independently (blindly) except the Messenger. Everybody is to be followed if they follow the Messenger. This is the correct worship.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> If you recognize that when Shirk enters worship, it corrupts the worship, destroys all actions, and the doer is doomed to eternal fire, then you will (also) realize what is the most important matter for you (to learn).
> It is to learn this issue (i.e., Tawheed and Shirk) so that Allah purifies you from this snare of Shirk. "Verily, Allah forgives not Shirk (i.e., associating partners with Him in worship), but He forgives except that (anything else) to whom He pleases." [Soorah an-Nisa (4): 48]
> Knowing Shirk comprises of knowing four principles that Allah has mentioned in His Book,

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

Since you have understood that Tawheed is to single out Allah for one's worship, it is required from you to understand Shirk, because he who does not know something falls into it. It is thus, necessary for you to know the types of Shirk in order to avoid it, because Allah warned against Shirk and said, "Verily, Allah forgives not Shirk, but He forgives except that (anything else) to whom He pleases." [Soorah an-Nisa (4): 48]

The danger of Shirk is that it forbids one from Paradise, "Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode." [Soorah al-Maidah (5): 72]

This is a great danger. It is required for you to understand it before any other danger because Shirk misguides intellect and understanding. It is required to know the meaning of Shirk from the Book and the Sunnah.

Allah has not warned us against anything except that He has explained it to us and He has not commanded us with anything except that He explained it to the people. So, Allah would not forbid Shirk and not explain it. Rather, Allah has clearly explained it in the Qur'an, and the Messenger has explicitly clarified it in the Sunnah. So, if we want to know what Shirk is, we have to return back to the Book and the Sunnah and not refer to the speech of so and so.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

First Foundation

The disbelievers, whom the Messenger fought, affirmed (Tawheed of Allah's Lordship) that Allah is the Creator and Disposer of all affairs, yet their affirmation did not enter them into Islam and the proof of that is the Saying of Allah, "Say, 'Who provides for you from the sky and from the earth? Or Who owns your hearing and sight? And Who brings out the living from the dead and brings out the dead from the living? And Who disposes the affairs? They will say, 'Allah.'" [Soorah Yunus (10): 31]

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EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

The First Foundation: The disbelievers whom the Messenger fought affirmed Tawheed ar-Rububiyah (Oneness of Allah's Lordship), yet their affirmation of Tawheed ar-Rububiyah did not enter them into Islam and did not sanctify their blood or wealth.

This proves that Tawheed is not just the affirmation of Rububiyah (Allah's Lordship), and Shirk is not just the Shirk in Rububiyah (Allah's Lordship). Rather there has never been anyone who committed Shirk in Allah's Lordship except some strange amongst the creation. Otherwise, all the nations affirmed Tawheed ar-Rububiyah (Allah's Lordship).

(The definition of) Tawheed ar-Rububiyah (Oneness of Allah's Lordship) is affirming that Allah is the Creator, the Provider,

the One who gives life and causes death and the Sustainer. In brief, Tawheed ar-Rububiyah is to single out Allah in His Actions.

No one from the creation claimed that there is someone else who creates, provides or gives life and causes death alongside Allah. Rather, the disbelievers used to affirm that Allah is the Creator, the Provider, the One Who gives live and causes death and the Sustainer. Allah says, "If you ask them (i.e., the disbelievers), 'Who has created the heavens and the earth?' They will say, 'Allah.'" [Soorah Luqman (31): 25]

"Say, Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?' They will say, 'Allah.'" [Soorah al-Mu'minoon (23): 86-87]

Read the last verses of Soorah al-Mu'minoon, you will find that the disbelievers used to affirm Tawheed ar-Rububiyah and similarly Allah Says in Soorah Yunus, "Say (to the disbelievers), 'Who provides for you from the sky and from the earth? Or who owns your hearing and sight? And Who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs? They will say, 'Allah.'" [Soorah Yunus (10): 31] So the disbelievers affirmed Tawheed ar-Rububiyah.

Tawheed is thus, NOT just the affirmation of Tawheed ar-Rububiyah as the scholars of Kalaam (philosophers) claim. They claim that Tawheed is the affirmation that Allah is the Creator, the Provider, the One who gives life and death. They say, 'He is One in His Self and there is no division to Him, He is One in His Attributes and there is nothing like Him, He is One in His Actions and there is no partner with Him.'

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This (definition of Tawheed by the scholars of Kalaam) is (in fact, only a part of Tawheed, i.e.,) Tawheed ar-Rububiyah (and not the complete Tawheed).

Refer to any book from the books of the scholars of Kalaam you will find that they do not go beyond Tawheed ar-Rububiyah.

Tawheed ar-Rububiyah is not the Tawheed with which Allah sent the Messengers, and affirmation of Tawheed ar-Rububiyah alone does not benefit the individual because (of the fact that) the disbelievers and the leaders of disbelief affirmed Tawheed ar-Rububiyah, but it did not bring them out of disbelief and did not enter them into Islam. So, it is a great mistake (to define Tawheed in the way of the scholars of Kalaam).

Hence, whosoever believes this (i.e., Tawheed is limited only to Tawheed ar-Rububiyah), has not believed anything more than what Abu Jahl and Abu Lahab believed in.

Today some educators stop at the affirmation of Tawheed ar-Rububiyah, and do not even touch (the subject of) Tawheed al-Uluhiyyah. This is a great wrong (and injustice) with regards to the issue of Tawheed.

They also (wrongly) define Shirk in these words, "Shirk is that you believe that someone creates with Allah or provides alongside Him."

We say (in response to them), 'This is the saying of Abu Jahl and Abu Lahab. They did not believe that someone creates with Allah or provides with Allah. Rather they affirmed that Allah is the Creator, the Provider, the One who gives life and death.'

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

Second Foundation

They (the Arab pagans) said, 'We do not call upon them (i.e., false gods) and turn towards them except to seek nearness and intercession (with Allah).'

The proof of (the fact that they sought) nearness with Allah is, "Those who take awliya besides Him (say), 'We worship them only that they may bring us near to Allah.' Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever."
[Soorah az-Zumar (39): 3]

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EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

So, the mushrikeen, who were called mushrikeen (i.e., disbelievers) by Allah and were declared to be eternally abiding in Hell, did not commit Shirk in Allah's Lordship. Rather, they committed Shirk in Allah's worship. They did not claim that their lords create and provide with Allah or they benefit or harm, or run the affairs alongside Allah but they did take their deities as intercessors as Allah says about them, “they worship besides Allah things that hurt them not, nor profit them, and they say, 'These are our intercessors with Allah.'” [Soorah Yunus (10): 18]

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“things that hurt them not, nor profit them,”
(It is known from this part of the verse that) The mushrikeen acknowledged that those whom they worshiped did not benefit or harm. Rather, they took them as intercessors, i.e., intermediaries before Allah, in order to fulfill their needs. So they sacrificed and vowed for them.

The mushrikeen did not worship their deities believing that they create, provide, benefit or harm. Rather they merely believed that their deities intercede and make Shafa'ah for them with Allah. This was the belief of the disbelievers.

If you were to debate with the grave worshippers of today, they too repeat the justification of the Arab pagans word-for-word saying, 'I know that this wali or righteous man does not harm or benefit, but he is a righteous person and I want him to intercede with Allah on my behalf.'

Shafa'ah can be of two kinds;

(a) the Legitimate Shafa'ah and

(b) the Illegitimate Shafa'ah

The Legitimate Shafa'ah is the one which fulfils two conditions;

i) The Shafa'ah must be sought with the Permission of Allah

ii) The individual on behalf of whom the Shafa'ah is sought should be from the people of Tawheed, i.e., he may be sinful but he must be a Muwahhid (i.e., a firm believer in Tawheed).

If either of the two conditions is not fulfilled, the Shafa'ah becomes illegitimate.

Allah says, “Who is it that can intercede with Him except with His Permission...” [Soorah al-Baqarah (2): 255]

“They cannot intercede except for him with whom He is pleased with...” [Soorah al-Anbiya (21): 28]

So, those on behalf of whom the Shafa'ah is sought must be Muwahhideen although they are sinful. But as for the disbelievers and the mushrikeen (those who associate partners with Allah), they do not benefit from the Shafa'ah of the intercessors, “There will be neither friend, nor any intercessor for the Dhalimoon (polytheist, wrongdoers, etc.).” [Soorah Ghafir (40): 18]

So, these people heard about Shafa'ah and did not understand its meaning. They (thus) began seeking it from these people without the Permission of Allah.

Moreover, it was sought for the mushrikeen, the one who will not benefit from the Shafa'ah. They are unaware of the meaning of the Legitimate Shafa'ah and the Illegitimate Shafa'ah.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

Shafa'ah is of two kinds, the forbidden Shafa'ah and the affirmed Shafa'ah.

The forbidden Shafa'ah is the one that is sought from other than Allah concerning a matter which only Allah is able to do and the proof is the Saying of Allah.

"O you who believe, Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbeliever who are the Dhalimoon (wrongdoers, etc.)" [Soorah al-Baqarah (2): 254]

The affirmed Shafa'ah is that which is sought from Allah, and the intercessor is honored with the intercession and the one on behalf of whom the intercession is sought is someone whose deeds and speech are pleasing to Allah, (all of these conditions should be fulfilled) after Allah has given the Permission for intercession as Allah says, "Who is he that can intercede with Him except with His Permission?..." [Soorah al-Baqarah (2): 255]

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

Shafaa'ah has conditions and limitations, it is not absolute:

Shafaa'ah that is forbidden by Allah is the Shafa'ah without the Permission of Allah. No one intercedes with Allah without His Permission. The best of the creation, and the last of all the Prophets, Muhammad ﷺ when he wants to intercede for those who are standing on the Day of Judgement, he will fall in prostration before His Lord, invoke Him, praise Him, and he will remain in the prostration until it is said to him, 'Raise your head, speak and you shall be heard, intercede and your intercession will be accepted." [Saheeh al-Bukharee] So, the Messenger does not intercede except after Permission from Allah.

The affirmed Shafa'ah is that which is sought on behalf of the people of Tawheed, so the mushrik does not benefit from the Shafa'ah. The one who seeks nearness to the graves, and vows for the graves is the mushrik who does not benefit from the intercession.

In summary, the forbidden Shafa'ah is the one that is sought without the Permission of Allah or is sought on behalf of a mushrik. The affirmed Shifa'ah is the one that is sought with the Permission of Allah and on behalf of the people of Tawheed.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

THIRD FOUNDATION

Allah's Messenger came to a people who differed in their object of worship; some worshiped the Angels while others worshiped the Prophets and pious, also there were those who worshiped stones and trees and some worshiped the sun and the moon, but the Prophet did not differentiate between them.

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EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

The Third Foundation is that the Messenger ﷺ was sent to a people, who were mushrikeen, amongst them were those who worshiped Angels, and those who worshiped the sun and the moon whilst others worshiped the awliya and righteous.

It is from the evil of Shirk that its doers cannot unite upon any matter, as opposed to the Muwahhideen, whose Lord is One, "… Are many different lords (gods) better or Allah, the One, the Irresistible? That which you worship Allah besides Him are names which you have named (forged)…" [Soorah Yusuf (12): 39-40]

So, from the negative aspects of Shirk and its futility is that its people differ in their objects of worship, they cannot unite under any regulation because they do not follow any rule. They follow their

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desires, and propaganda of those who misguide others and so their differences increase.

"Allah puts forth a similitude: a (slave) man belonging to many partners disputing with one another, and a (slave) man belonging entirely to one master. Are those two equal in comparison? All the praises and thanks be to Allah! But most of them know not." [Soorah az-Zumar (39): 29]

So, he who worships Allah alone is like a slave who serves one person only, who is pleased with him. The servant knows his master's aspiration and demands, and is pleased to serve him.

But the mushrik is like the one who has numerous masters. He does not know whom to please; each one has his desire and each one has his own demand and each one has his own interest. Each one wants that the slave comes to him and therefore, Allah said, "Allah puts forth a similitude: a (slave) man belonging to many partners disputing with one another." [Soorah az-Zumar (39): 29] meaning he is owned by many people, and he does not know whom to please.

So, this similitude mentioned by Allah is that of a mushrik and a muwahhid.

The mushrikeen differ in their worships, and the Messenger fought them and did not differentiate between them. He ﷺ fought the idol worshipers, the Jews and the Christians, he ﷺ fought the fire-worshipers, he fought all the mushrikeen, he also fought those who worshiped Angels, and also those who worshiped the Awliya and the righteous, he did not differentiate between them.

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In the above principle, is a refutation of those who say, 'He who worships idols is not like the one who worship a righteous man or an Angel, because the former worships stones and trees, he worships inanimate objects whereas the latter worships a pious person, and a wali of Allah is not like the idol.'

By this (false justification) they seek (to prove) that the ruling concerning a grave-worshiper today is different from (the ruling concerning) those who worshiped the idols. So he (who worships the engraved) should not be declared a disbeliever, and this act of his should not be considered an act of Shirk and it should not be permissible to fight him.

We say that the Prophet ﷺ did not differentiate between them, rather he considered all of them to be mushrikeen and he permitted fighting them. There were those who worshiped Eesa عليه السلام and Eesa is a Prophet of Allah, yet he fought them. The Jews worshiped Uzair, who was from their Prophets or their righteous men, the Prophet fought them, he ﷺ did not differentiate between them.

(Consequently) There is no distinction with regards to Shirk, whether one worships a righteous person or an idol or stones or trees, because (the definition of) shirk is, 'worshiping other than Allah, whoever it might be.' Therefore Allah says, "Worship Allah and do not associate anything (Shai'a) with Him." [Soorah an-Nisa (4): 36]

The word "Shai'a (i.e., anything)" is mentioned in the context of negation and it comprises everything, it includes everyone who is made an associate with Allah; Angels, Prophets, righteous, pious, stones and trees.

The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> The proof is the Saying of Allah, "Fight them until there is no more Fitnah (i.e., Shirk) until the religion (worship) will all be for Allah Alone." [Soorah al-Anfal (8): 39]

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

i.e., proof of fighting the mushrikeen without differentiating between them on account of their object of worship,

"Fight them” this is general for all the mushrikeen, without any exception, then He said, “until there is no more Fitnah.” Fitnah is Shirk, i.e., until there remains no Shirk, and this is general which includes any form of Shirk, whether Shirk with regards to Awliya, righteous, stones, trees, sun or moon.

“until the religion (worship) will all be for Allah Alone” means all the worship will be for Allah, there is no share in it for anyone, whoever it might be.

So there is no difference between Shirk with regards to the Awliya and the righteous, or trees, or Shaytan, or anything else.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> The proof of the sun and the moon is, "From among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon…" [Soorah Fussilat (41): 37]

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

This (verse) proves that there were those who prostrated to the sun and the moon, and for this reason, the Prophet ﷺ prohibited Salaat during sunrise and sunset. We are forbidden to pray at these two timings in order to close the door to shirk because there are those who prostrate before the sun during sunrise and sunset. Even if the prayer is directed towards Allah, we are forbidden from praying at these timings, because praying at these timings is an imitation of the mushrikeen – and therefore, we are forbidden from it in order to block the means that might lead to any form of Shirk. The Messenger ﷺ came with the prohibition of Shirk and forbidding all means that might lead to it.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> The proof of the Angels is the Saying of Allah, “Nor would he order you to take Angels and Prophets for lords (god). Would he order you to disbelieve after you have submitted to Allâh's Will?” [Soorah aali-Imran (3): 80]

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

This proves that there were those who worshiped the Angels and the Prophets, and that is Shirk and the grave-worshipers of today say, 'those who worship the Angels, Prophets and righteous are not disbelievers.”!!

The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> The proof of the Prophets is, "when Allah will say (on the Day of Resurrection), 'O Eesa son of Maryam! Did you say unto men, 'Worship me and my mother as two gods besides Allah?' He will say, 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours...'" [Soorah al-Maidah (5): 116]

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

In this (verse) is a proof that worshiping the Prophets is Shirk, just like worshiping the idols is Shirk.

In it is a refutation of those grave-worshipers who differentiate in this matter, and say that Shirk is only the worship of the idols. According to them, he who worships the Awliya and righteous men is not the same as the one who worships the idols, and they deny any similarity between them, and they claim that Shirk is limited to the worship of the idols only. This is clearly a misconception from two aspects;

i) Allah has condemned all (including those who worship the Awliya and righteous) in the Quran and he commanded fighting them.

ii) The Prophet did not differentiate between the worshiper of idol and a worshiper of Angel or a worshiper of a righteous man.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> The proof of the Saliheen is the saying of Allah, "Those whom they call upon desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment." [Soorah al-Isra (17): 57]

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

"Proof of the saliheen" means proof that there are those who worship the righteous from mankind is the Saying of Allah, "Those whom they call upon, desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment." [Soorah al-Isra (17): 57]

It is said that this verse was revealed concerning those who worshiped Eesa, his mother and Uzair. So, Allah informed them that Eesa, his mother Maryam and Uzair are all slaves of Allah, they seek nearness to Allah and hope for His Mercy and fear His Torment. So, they are slaves, who are in need of Allah, poor before Allah, they supplicate to Allah, seek waseelah (nearness) to Allah through His obedience.

“desire (for themselves) means of access to their Lord (Allah),” meaning, nearness to him through His obedience and His worship. This proves that they are not deserving of worship because they are human who are in need of Allah, who call upon Allah, desire His Mercy, and fear His Torment, and whosoever is such does not deserve to be worshiped with Allah.

It is also said that these verses were revealed concerning some of the mushrikeen, who worshiped a group of Jinn. The Jinn accepted Islam and those who worshiped them were unaware of their submission to Islam.

So, the Jinn began to seek nearness to Allah through obedience and desire His Mercy and fear His Torment. So they are slaves who are in need of Allah, who do not deserve to be worshiped.

Whichever of the two incidents is intended in the verse, it proves that it is not permissible to worship the righteous, whether they be from the Prophets, Siddiqeen, Awliya or Saliheen. It is not permissible to worship them because they are all slaves of Allah and in need of Him – so how can they be worshiped with Allah?

The (correct) meaning of Waseelah is obedience and (seeking) nearness (to Allah). Linguistically, it means, 'the thing that leads you to the goal.'

So, that which leads you to the Pleasure of Allah and His Paradise is a Waseelah to Allah, and this is the prescribed waseelah in the verse, 'seek the means of approach to Him.' [Soorah al-Maidah (5): 35]

Those who misinterpret (the Qur'anic verses) say, 'Waseelah is to make an intermediary between you and Allah from the righteous, pious and the engraved in order to take you closer to Allah,

(this is just like the saying of the Arab pagans mentioned in the verse), "We worship them only that they may bring us near to Allah." [Soorah az-Zumar (39): 3]

So the meaning of waseelah according to these deviants is that you make an intermediary between you and Allah in order to introduce you to Allah, convey your needs to Him, and inform Him about you, as if Allah does not know or He is stingy, who does not give unless intermediaries request from Him - Glorified be Allah from what they say.

They therefore, shed doubts in the hearts of the people and (misinterpret verses of the Quran) and say that Allah says, "those whom they call upon desire (for themselves) means of access to their Lord." [Soorah al-Israa (17): 57]

They allege that this verse proves that it is legislated to take intermediaries from the creation to Allah because in this verse Allah has praised those who do so. And in another verse, Allah says, "O you who believe, Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can…" [Soorah al-Maida (5): 35]

They argue, 'Allah has commanded us to take a Waseelah to Him and the meaning of Waseelah here is intermediaries."

So, this is how they misrepresent the words.

(Our reply is that) the Waseelah prescribed in the Quran and the Sunnah is obedience that takes one closer to Allah, and seeking nearness to Him through His Names and Attributes. This is the prescribed Tawassul.

As for Tawassul (or Waseelah) through the creation, it is the prohibited form of Waseelah and it constitutes Shirk that was used

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by the mushrikeen, (Allah said about them), "They worship besides Allah things that hurt them not, nor profit them, and they say, "These are our intercessors with Allah." [Soorah Yunus (10): 18] "those who take Awliya (protectors and helpers) besides Him (say), "We worship them only that they may bring us near to Allah." [Soorah az-Zumar (39): 3]

This (act of seeking Waseelah through the creation is thus) the exact same Shirk of those who came before, even if the later ones call it Waseelah.

It is still the exact same shirk and it is not the prescribed Waseelah because Allah has never ever made shirk a means of approach (Waseelah) to Him, rather shirk causes separation from Allah. "Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the dhalimoon (polytheists and wrongdoers) there are no helpers." [Soorah al-Maida (5): 72]

So, how can Shirk be made a Waseelah to Allah. Glorified be Allah from what they say.

The verse (17): 57 is a proof that there are mushrikeen who worship the righteous, because Allah has explained that and He explained that those whom they worship they are themselves poor slaves of Allah, "they seek means of waseelah to Allah." Meaning they seek nearness through obedience, "(as for) which of them should be the nearest." meaning they compete with each other in worshiping Allah due to their poverty before Allah and need for Allah. "they hope for His Mercy and fear His Torment." So, whosoever is such, then he is not deserving of being made a deity who is invoked and worshiped with Allah.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> The proof of stones and trees is the Saying of Allah, "Have you considered al-Laat and al-Uzza. And Manaat, and the other third?" [Soorah an-Najm (53): 19-20]

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

In this (verse) is a proof that there are mushrikeen who worship the stones and trees. His Saying, "Have you considered" is a rhetoric question, which means inform Me. And it is from the aspect of rejection and rebuke.

'Laat' - without a shaddah on the letter Ta - is the name of an idol in Taa'if. It was a sculptured rock that was built upon a building. It was covered with curtains resembling the Ka'bah and around it was a courtyard with a custodian.

The disbelievers used to worship it instead of Allah and it belonged to Thaqeef (a tribe) and other tribes who were with them, they venerated this rock.

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‘Laat' – with a Shaddah on 'Ta' is the name of a person who twists. It is the name of a righteous man who used to twist gruel and feed the pilgrims. When this man died, they built a building upon his grave and hung curtains on it, and began worshiping it instead of Allah – this is Laat.

Al-Uzza is a kind of tree in a date canyon between Makkah and Taaif, around it were buildings and curtains and custodians. In it were Shayateen who used to speak to the people. The ignorant used to think that the trees were themselves talking to them or it was the building built by them that was talking to them – although it were the Shayateen talking to them in order misguide them from the path of Allah. This idol belonged to the Quraysh and the people of Makkah and those around them.

Manaat was a big rock which was in a place near mount Qudayd between Makkah and Madinah. It was venerated by the Khuza'ah, Aws and Khazraj. They used to wear their Ihraam on their way to Hajj, and they used to worship it instead of Allah.

These were the three biggest idols of the Arabs. Allah said, “Have you considered al-Laat and al-Uzza. And al-Manaat,” meaning did they enrich you? Did they benefit you? Did they give you victory? Did they create you, provide for you, give you life and death? What did you find with them? This (form of rhetoric question is) a rejection of (their action) and an admonition to the minds so that it returns to its senses. Verily, these are rocks and trees and there is no benefit or harm in them. They are merely a creation (of Allah).

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When Islam arrived and the Messenger ﷺ conquered Makkah, he sent Mugheerah ibn Shu'bah and Abu Sufyan ibn Harb to Laat in Taaif and they both demolished it upon the orders of Allah's Messenger.

The Prophet ﷺ sent Khalid ibn Waleed to Uzza. Khalid demolished it, chopped off the trees and killed the female jinn that used to speak to the people and misguide them.

The Prophet ﷺ sent Ali ibn Abi Talib to Manat and Ali demolished it completely.

So if these idols could not save themselves, how could they save its people and its worshipers, “Have you considered al-Laat and al-Uzza. And Manaat,” Where are they now? Did they benefit you? Could they save themselves from the soldiers of Allah or the army of the Muwahhideed (believers in Tawheed)?

In this is a proof that there were those who worshipped the trees and stones, rather these were the three biggest idols, which Allah wiped out from existence and it did not even defend its own-self or benefit its people. The Messenger of Allah fought them but their idols could not save them. So, by this the Shaikh proved that there were those who worshiped the rocks and the trees.

Subhan Allah! Intelligent humans worshiping inanimate trees and rocks, which have no intelligence, motion or life! Where is the intelligence of the people? Far removed is Allah from what they say.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

> The hadeeth of Abu Waaqid al-Laythee who said, 'We departed with the Prophet ﷺ to Hunain and we had recently left Kufr. The mushrikeen used to have a tree which they used to devote themselves to and hang their weapons upon, they used to call it, 'Dhaat Anwaat.' We passed by a tree and said, 'O Messenger of Allah, appoint for us a Dhaat Anwat like they have a Dhaat Anwat.' He said, 'Allahu Akbar, Allahu Akbar! By the One is whose Hand is my soul, these are the ways. The like of what you have said is like what Bani Israeel said to Moosa, 'Make for us a god as they have gods.' He said, 'Verily, you are an ignorant people.' [Soorah al-A'raaf (7): 138] [at-Tirmidhee]

EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

Abu Waaqid al-Laythee ؓ was amongst those who accepted Islam eight years after Hijrah.

Dhaat Anwaat: Anwaat is the plural of 'nawt' and it means hanging i.e., something upon which things are hung. The disbelievers used to hang their weapons on it for blessing.

Some Sahabah who had recently accepted Islam and had not understood Tawheed completely said, 'O Messenger of Allah, appoint for us a Dhaat Anwat like they have a Dhaat Anwat.'

This is the evil of blind-following and imitating. This is the

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greatest ordeal, The Messenger was astonished upon this (request of his Sahabah) and said, 'Allahu Akbar! Allahu Akbar! Allah Akbar!' Allah's Messenger used to praise Allah or he would say, 'Subhan Allah!' whenever he liked something or he was amazed.

(The Prophet then said) 'These are the ways…' i.e., (these are the) path that are followed by the people, some following the other. The reason that lead you to this (i.e., asking for Dhaat Anwaat – which is an act of Shirk) is following the paths of those who came before you and imitating the mushrikeen. You have said the like of what Bani Israeel said to Moosa.

When Moosa عليه السلام crossed the sea with Bani Israel and Allah drowned their enemies while they were looking. They passed by some mushrikeen who had occupied themselves with their idols, so they said to Moosa, "Make for us a god as they have gods." He said, "Verily, you are an ignorant people." [Soorah al-A'raaf (7): 138]

Moosa rejected their saying and said, "Verily, these people will be destroyed for that which they engage in." [Soorah al-A'raaf (7): 139] i.e., (that which they are engaged in of) evil and falsehood.

"all that they are doing is in vain." [Soorah al-A'raaf (7): 139] because it is Shirk, "He (Moosa) said, 'Should I seek for you a god other than Allah, while He has given you superiority over the Aalameen."

So, Moosa رضي الله عنه rejected their saying like our Prophet ﷺ rejected the saying of his Sahabah – but neither the people of Moosa عليه السلام nor the Companions of the Messenger ﷺ commit Shirk because when Bani Israel made this statement, they did not associate (partners with Allah) because they did not act upon it. Similarly, although the Sahabah asked for Shirk , i.e., Dhaat Anwaat, Allah saved them; they stepped back after they had been forbidden. (So) They had made this

statement out of ignorance and not intentionally; and when they were informed that it is Shirk they ceased and did not continue. If they had continued, they would have committed Shirk with Allah.

So, the verse is a proof that there were people who worshiped the trees, because these mushrikeen had taken Dhaat Anwat (for worship). The Sahabah, in whose hearts knowledge was not firmly grounded, tried to imitate them, but Allah saved them through His Messenger. So, it is evident that there were people who sought blessings from trees and made Ukoof, which means to stay (in a place) for a period of time in order to seek nearness to it.

So, this incident explains great issues;

a) The danger of being ignorant of Tawheed. He who does not know Tawheed, he is likely to fall into Shirk without realizing it. So, it is required to understand Tawheed and learn what opposes it, i.e., Shirk. One should learn these two issues so thoroughly that he acquires enough knowledge that can take him out of his ignorance especially at times when he sees other people committing Shirk, and he might consider it to be the truth because of his ignorance. So ignorance is dangerous, especially in issues of Aqeedah.

b) This Hadeeth explains the danger of imitating the mushrikeen that it might lead to Shirk. The Prophet ﷺ said, "Whosoever imitates a people is one of them." [Abu Dawood] so, it is not permissible to imitate the mushrikeen.

c) Seeking blessings from the rocks, trees and buildings is Shirk - even if it is given a different name. It is Shirk because it is seeking blessing from other than Allah such as rocks, trees, graves and tombs – It is Shirk, even if it is given a different name.

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The author
Shaikh Muhammad ibn Abdul Wahhab writes,

FOURTH FOUNDATION

The mushrikeen (those who commit shirk) of our time are worse in Shirk than the previous generations because the former generations committed Shirk during times of ease but they would become sincere during difficult times unlike the mushrikeen of today, whose Shirk is continuous; at times of ease and hardship. Proof is the Saying of Allah, "When they embark on a ship they invoke Allah making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others." [Soorah al-Ankaboot (29): 65]

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EXPLANATION

by Shaikh Salih ibn Fawzan al-Fawzan

The fourth and the last foundation is that the mushrikeen of our time are worse in Shirk than those amongst whom the Prophet ﷺ was sent and the cause of this is obvious; Allah informed us that the previous mushrikeen would become sincere to Allah when the situations became difficult for them. They would not invoke anyone other than Allah because of their knowledge that no one can save them from the hardships except Allah as He said, "When harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away (from Him)." [Soorah al-Isra (17): 67]

In another verse, (Allah says) "When a wave covers them like shades, they invoke Allah, making their religion purely for Him."

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[Soorah Luqman (31): 32] meaning making their supplications purely for Allah.

"But when He brings them safely to land, behold, they give a share of their worship to other." [Soorah al-Ankaboout (29): 65]

So, those who came before committed Shirk in times of ease; calling upon the idols, rocks and trees. But when they fell into hardship and came close to destruction, they did not invoke their idols, trees, rocks or any other creation. Rather, they invoked Allah alone. So, if no one could expel their hardship except Allah, then how could they invoke others at times of ease?

As for the mushrikeen of the present, meaning those who came later from the Ummah of Muhammad ﷺ, their Shirk is continuous during times of ease and hardship. They are never sincere to Allah, not even during times of hardship. Rather, whenever their affairs become difficult for them, their Shirk becomes even more severe and also their calling upon al-Hasan, al-Hussain, Abdul-Qadir, ar-Rifa'ee and others – this is something well-known.

Their astonishing stories of the sea have been narrated, when their matters become difficult for them, they start to shout out the names of the Awliya and the Saliheen and call upon them for relief instead of Allah because the callers of falsehood and misguidance tell them, 'We will save you from the sea. If you are faced with any hardship, shout our names and we will rescue you,' as is narrated about the Masahaikh (pl. of Shaikh) of the Sufi ways. Read, if you wish, 'Tabaqaat ash-Sha'rawi.' In it is what causes the skin to shiver – they call these incidents Karamaat (miracles) of the Awliya. They rescue the people from the sea. He extends his hands to the sea and carries the whole ship and brings it to the shore, and even his

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sleeves remain dry, and (there are many) other fables (of this sort). So, the Shirk of the present mushrikeen is continuous during times of ease and hardship, and so they are worse than the mushrikeen of the old.

Shaikh Muhammad ibn Abdul Wahhab also wrote in his book, Kashfush-Shubhat, another reason (as to why the mushrikeen of today are worse, he wrote), 'the previous generations worshiped righteous people from the Angels, Prophets and Awliya, whereas these (mushrikeen of today) worship the most deviant people and they acknowledge this (fact). Those whom they call, 'Aqtaab' (pillars) and 'Aghwaath' (helpers) (pl. of Ghawth)' do not pray or fast, they commit adultery, sodomy and disgraceful deeds because they claim that they are free from the restrictions of Halaal and Haraam, and that these restrictions are for the common masses only.

Those who revere them acknowledge that their leaders do not pray or fast and they commit disgraceful deeds, and despite their knowledge, they worship the vilest people like, al-Hallaj, al-Arabee, ar-Rafaa'ee, al-Badawee and others.

(So,) The Shaikh has mentioned the proof that the latter mushrikeen are more severe and worse in Shirk than the previous ones because those who came before would become sincere during times of hardship and commit Shirk during times of ease and this is proved by the Saying of Allah, "When they embark on a ship, they invoke Allah, making their faith purely for Him." [Soorah al-Ankaboot (29): 65]

May the peace and blessings of Allah be upon our Prophet Muhammad, his family and all his companions.

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